AN ANSWER TO THE Bishop of Rochester's SECOND LETTER TO THE Earl of Dorset, &c.

By an *English-man*.

LONDON,
Printed for *A. Smith*, MDCLXXXIX.

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Right Reverend,

ACTS of Mercy descend with Power, and come well Recommended from the Crown, to be Received with the highest Gratitude by the People: but Acts of Justice are our Lasting Securities; And tho we are Apt to pitty the Afflicted, yet Publick Crimes require Publick and Real Expiations.

A 2 Such

Such as I am, from Observation and Good Wishes, pretend to discern Safety, and the Kingdom in a State of Recovery, past danger of Relapse; but Justice must be Vindicated. There are Measures, in proper Season, Necessary for Confirming All, least the Government seem Precarious and, Desperate Persons, having Screwed up the Preparatories for our Ruin to the height, may discourage, very Useful Subjects, if, instead of Effectual Attonements, they shall be Able to Word Us into their Impunity.

In good Earnest, my Lord, nothing urges a Sensible Man more to speak his Mind Freely, than while his Purse is draining, or Blood letting out in the Rescue of his Fellow Subjects (and the more remote they are, the more at Heart it is with him) to find the Enemies of his Country, and their Peace, at Home, in Plenty, and Ease, scarce Tributary, but Remaining in Preferment, or Enjoying the Acquisitions of Rapine, Ready, perhaps, for more upon the first Opportunity; and in the mean time, under the Tenderness of some Illustrious, Spotless, Friend, between a Smile and Disdain, laughing in their

their Sleeves, at the Worſhippers of Truth, and deſpiſing the Companions of Honeſty.

I am ſo much a *Roman*, as to ſhed a Tear for an Acquaintance in Miſery, but cannot forget who Condemned a Son. When I hear it ſaid, Spare him for his Parts? My Reply is, Puniſh him the more, and not make that which Explains his Condemnation, the Reaſon of his Indemnity; I can no more Excuſe an Ill Man, for his good Parts, than, I would be ſuppoſed to write againſt the Church of *England*, in anſwering the Biſhop of *Rocheſter*, or to Arraign the Profeſſion of the Law, from whence ſo many of the Nobility, are Deſcended, in ſaying, there have been Wicked Judges, and as Bad Councellors.

The Text that informs me, the *Samaritan* was Neighbour to the Traveller, tells me, likewiſe, who was not. He is my Neighbour, who pours Oyl into my Wounds, and my Friend, that lets me retain the Image of God, in the Freedom of a Man. Wit, and Parts,

are

are of full Age at Five and Twenty, and must form into Judgment with Reference to some Fundamental of Principle, by Thirty, otherwise, it is an Escape, if He runs not into Depravation, and a narrow One, if the publick Justice of his Country do not at one time or other overtake his Extraordinary Actions.

I am therefore, *English-man* enough to hope for Justice, and *Christian* enough to desire it in Mercy, yet so Exerted That she may shew her Head in this glorious Revolution, and call to Account those Unfaithful Servants who Delivered up her Keys, & Notorious Offenders, that broke in upon her Administration, Pursuing her Asserters to destruction, if the same God, who many Thousand Years ago brought the Children of *Israel* out of *Egypt*, had not Remembred Us in her Low Estate, and Excited this Heroick Prince to Assist the Restoring our Paths, in the Establishment of our Religion and Laws; Secure for Ages: Unless Divided, through Prejudice, and Trifling Disappointments, instead of joining, as one Arm, against our Common Adversaries Abroad, regardless of the whole, We part into Con-

temptible

temptible Faction, and Labour among our selves; Or, Frighted into a Stupidity at the Very Sight of our Escape, we become Unserviceable to our own Advantages; Or rather, Degenerated by a Vicious Age, we have lost our Courage, and our Priests their Zeal.

If the Markets of Fortune do not take up our Thoughts, the Fields of Honour are Open to all our Virtues; The Desolation in *Ireland* calls for our Sharpest Resentment, and the Outrage of *France* is a Scene Worthy our Gallantry. Things, like Men, have their Climacterick, they may out live, but they shall Languish; Periods, also, are set, the Harvest of Impiety may be Ripe for the Avenger, and the Visible Concurrence of Human Means is a Sign the Decree is gone out.

The Authorities are too many to be Repeated, and disgurted upon in the Compass of a Letter, but they are Known and Satisfactory to All whose Interest, affection, or long habit of maxim controuls not the Use of their Judgment; And too strong to be confuted in a Day, when the most Noble Part of Liberty, the Dictates of

Reaſon are allowed, Vouching to Us, That Kings by a General Derogation from the Laws, they are Truſted to Suppoſe, may Diſtreſs Themſelves.

It is not Impoſſible, but Liberty Regained in One Quarter of the World, may ſound Charmingly into Another, and Wiſdom Prevail againſt Bigotry to an Empty Name. Conſtitution of Government, and Ancient Laws may gain a Preference before the Will of Empire, and Confederate People groaning under Heavy Burthens, if a Friendly Hand appears to Eaſe them Shoulders may incline to throw them down, and hearken after a clear Poſſeſſion of Religion, and Property with Old Age, under their own Vines and Fig-Trees, rather than Fatigue in Slavery, to be Driven up and down, as Chaff, by the Breath of Luſt, and Training up their Children, from Generation to Generation, to Fall Untimely Sacrifices to the Wild Efforts of Ambition.

Nor is any Prince, ſo far above the Reach of Fate, but if the Happy, and Wiſe Reformers prove Comprehenſive to Fix Nations upon their

their Reſpective Solid Intereſts, Uniting Contraries, as in the Body of Man, ſo to Ballance, and from thence to Work up one mighty Compound in the Bodies of State, but the Nurſery of the Cardinal may happen to End in Convincing the Oppreſſor.

The Time I parted with to Undreſs the Commiſſioner in my Laſt, my Lord was to come the Better at the Adviſer in This, and tho' I might reduce the Hiſtorian to another Character with Eaſe, yet taking no Pleaſure in Accuſation, I will conſider ſome Paragraphs in the beginning of your Second, introducing me to your Notions of Councel at the Latter End, and refer all the Reſt to Thoſe, who more Concern'd in the Reflections, may if they think Fit, find a more Compendious Way of Anſwer.

The First Paragraph of the Letter.

My Lord,

I *Cannot in good Manners make my Addreſs to your Lordſhip in another Letter, without Premiſing my moſt humble thanks for your favourable Acceptance of the Former, and for your kind Recommendation of my Plea to Men of Honour and Goodneſs, by the Powerful Authority of your approving it,*

And now, my Lord, ſince you have in ſo generous a manner, admitted me once to be your Client, I am come again to put my whole Cauſe into your Hands. For, it was my chance, *I know not how to have a ſhare in one, or two other Public Affairs of the late Times, as obliges me to a ſecond Defence.* Though I have always thought, *that next to the Committing Offences, nothing can be more grievous to an Ingenuous Mind, than to be put upon the Neceſſity of making Apologies.*

Anſ.

Answer. Upon what Terms the Powerful Earl of *Dorset* admitted your Person, accepted and recommended your Plea, is strange to none, who have the Honour to know that Lord, the Strength of his Unquestionable Judgment gave Way to the Object of his Compassion; But if his Lordship had vouchsafed me leave to Publish such a Plea, a Thought would have come in my Head, that he put me upon my Country, and the most I could hope from his Indulgence was, that if they found me Guilty of Ignorance, he would not Trouble himself to Charge me with more Understanding, than my Present Circumstances required, and from that Minute should have determined with what regard to move towards his Lordship in a Second; For tho' Easy to be intreated, is the very Note of Greatness, and from the Consideration of Infirmity, the worst of Men sink gently with them, not is Disdain to be seen in their Countenances without a Line of Charity; Yet, on the other side, my Lord, the Uncorrect Looseness of Argument Profanes Honour, and Care is to be taken by Men of Talent, least the Dignity of the Patronage, lessen in the Presumption of the Client; Not,

that

that the Gravity of your Pen ought to approach his Lordship with the Ceremony of an Ambassador; nor yet, my Lord, after a Daub of vain Complement, with such an Indifference, or Negligence of Hand, as if your Design was upon the Quality, not the Authority you Address to.

A Meen between both, agreeable to the Case, with respect to the Person, Soft but withal Masculine, is far better Written to a Lord, than, *It was my chance, I know not How to have a share*, &c. That Language cannot Usher an Apology with Reputation into the Opinion of the most Uncurious. I fancy after one Letter, with so much Ignorance in it; *such was my Unhappiness to have Share*, &c. A Style more becoming your Condition, my Lord, *than Chance, or I know not how*, in another, More pressing into the Good Nature of the *English-man*, because the One has in it, a Symptom of Reluctancy, the Other, of Force or Disaffection, and Looks as if the Man was still the same Inward (which Heaven forbid) but our Redemption against his Will, had put him to the Necessity

ty of Apology, for his Share in the Enslaving Us.

It was your Chance, you know not how, in your Sleep, it may be, to have a great many Papers Conveyed under your Pillow, which made you Dream of Black-birds and Gold-finches, of Goose Quills and Crow Quills, Assassinations, and Bow upon Bow, where the Steeple of Bow, brought in the Story of the Cross-Bow, and a Thousand Fantastic Miscellanies, the Ramble of a Mercurial Working-Brain; *And from the Natural Aversion you have to any* p. 6. *Business, that may Reflect Severely, your Inclination rather leading you to the other Extream, that is, rather to Commend, too much, what in the least seems well done, than to Aggravate what is Ill done by others.* For instance, my Lord, *Tarentum* in your Satyr upon the *French* Historiographer where you bring in the *Presbyterians* pleasing Themselves with Expectation of Religious Liberty, from a Share they had in the Restoration of *Charles* the Second, or Troubled at Forgetting the Promise of *Breda, and from the Innate*, Healing Quality you are indued with,

rather

rather to commend too much, what in the least seems well done, than to aggravate what is ill done by others, Charity all over, you submit to honour them, as thus far Contributory to the Blessed Work, *That if they had not Driven him Out, he had never been restored.*

From that natural Aversion you have to Reflect, your Inclination we all know, leading you to Panegyrick between sleeping and waking, your Lordship Writ, That which King *James the Second Calling for the Papers, and having Read them, and Altered divers Passages* (not Telling Us, what those Alterations are, but no doubt, for the Good of the Protestant Religion) *Caused to be Printed, by his own Authority* (Perfectly against your Will) *as to be seen before the Book,* and in every Line of it (your Lordship being wholly Passive, and rather bearing a Share of Grief for the Victims, than Contributing to the Fall of their Honours (the Dearest part of Them)

after

after Dispatching their Bodies, and to Game Out under the Name of History, deserving another Denomination. And when the *Benign* Virulency of your Wit had pursued Men with Uncharitable Characters beyond Death, with more Delight, than Constraint of Mind, *Et quæ Poeticis magis Decora Fabulis, quam Incorruptis rerum gestarum Monumentis tradenda fuerant*, no sooner the Artillery turned, but you are in Passion for my Lord *Russel*, you Lamented, after you had been Fully Convinc'd by Discourse with the Reverend Dean of *Canterbury*, of that *Noble Gentleman's great Probity and Constant Abhorrence of Falsehood*, Delicate Words! But they was long ago while, after you say, such was your Ignorance of the Upright, but Obscure Lord *Russel*, your Lordship, who had liv'd so many Years about the Town, could not be Convinced of his Probity till after he had suffered Martyrdom; any more than you understood his Grace of *Canterbury* took Exception to the Legality

of the Ecclesiastical Commission, till after my Lord of [illegible] had been Cited, Appeared, Answered, and the Unjust Sentence past upon him.

Ignorance and Chance, by your own Account, have carried the Ascendant over the Last Scenes of your Life, my Lord, in a wonderful Manner; But, a Reader less Tender, than your Answerer, tho' he would not altogether disown the Philosophy, that Accident governs the World, Adding, in Subordination to Providence, for Chance makes Cases here, Engaging Men, for the better Connection in Support of Societies to Mutual Obligation by unexpected Standing in Need One of Another; Yet, by the Course of your Actions, from the time of a Certain Sermon, for which you had No Thanks, and from whence (such is the Curse of Variance between a King and Subjects, the People receive the Banished from Court, and the Court Embraces the Disregarded by the People) some derive your Advancement, and Others your Misfortune; From

that Hour, my Lord, to the day of the Bishops Tryal, above Eight Years in a State of Ignorance, and Chance, as you carelesly alledge, but of most Dangerous Observance, (as Sense interprets) such a Reader, my Lord, would sooner imagine the Parts were made for the Sake of the Representer, knowing how well they Suited his Genius to Describe them, than that Chance, brought your Lordship so often, and so Artificially, upon the Stage.

He that with a Common Eye looks into this your Second Letter, shall find in it, Expostulation, no Apology, Raised above that by the First Admittance, Remorse Vanishes, the least Shadow of Condescension to Chance, and [illegible] Now brings your Lordship to a Position of Assurance! There have been indeed, those, whose Haughtiness of Mind bearing down all the Rest of their Faculties, hath deceived them into a Superlative Idea, of their being Above

Apology, they have perished in Falls Unnatural, tho' not Unpitied? But, if a Bishop, a Pattern of Humility, One who to be Great among Us, is to be our Minister, (shall) Dare give it under his Hand, that, He *always thought next to Committing Offences, Nothing can be more Grievous to an Ingenuous Mind, than to be put upon the Necessity of making Apologies*; in *English* no more, but Owning a Miscarriage in Decency of Reasoning to Unload his Conscience, if that be so very Grievous to the Ingenuous Mind of a Bishop, I take his Apologies to be like his Compliances, One, the Result of more than Ignorance, or Chance, the Other of much less than Contrition; and without charge upon my Self of any Disrespect either to his Quality or Function, Conclude, tho' with a Modesty, even to Tameness of Expression, that the Best and most Ingenuous Part of the Apology, Lyes, in Confessing the Necessity to make it.

To

To what Advantage might an Elaborate Man, in Concern for the Injuries done his Country display this Abundant Paper; How easily, my Lord, might a Pen, if like yours, Incapable of Parting with a Luxuriant Stroak for the sake of Persons or Families, take down these Altars of Praise you have Built to Others, Contriving to annex your self, however without Detraction from the Merit due to any whomsoever, I will reduce the Overflowings within Bank, bring them to Fact, and Qualifie the Magnificent Apology, Shewing that your Better Understanding, Proceeded, not from Argument but Appearance, terrible Aspect, and dreadful Apprehension your own Words, my Lord, are very Dogmatical; Full Satisfaction may seize People in Lightning; and they may be Struck with the Convincing of Thunder.

Only,

Only, by the way, my Lord, whereas you seem to Intitle your self to something or other, within Guess, by incurring the Displeasure of our Two Last Kings, in declining to Write against the *States* of *Holland*, during the First and Second *Dutch* Wars,

Pag. 6.

I humbly desire, if any thing in these Papers tempt your Lordship to a Third Apology, or a Reply, that you will please to let us know, if they desired you to Write in Prose, for neither of those Wars, or Depredations afforded Subject Matter for one Paragraph of Truth; How, Specious soever, the First might be rendred, in the Frenchified Heat of our Honey Moon after the Restoration (the Effect of Private Sentiments in Religion here, tho he seemingly took part with the *Dutch* against us) I am sure, No Man, will say, but the Second was an Apparent Violation of the Law of Nations, the Triple League broke on our side (with Grief be it remembred by Us, and very unkind in your Lordship not to bury)

againſt all the Rules of Mutual Defence, and Notwithſtanding the moſt direct Warning of the Fatal Conſequences of ſuch a Breach, that a Wiſe Man, our Agent abroad, could, poſſibly inſinuate; To our Great Reproach, my Lord, Opening a Paſſage to the Common Diſturber of Mankind, and, for ought I know, too great a Cauſe of all the Blood that has been, and may be ſhed in Chriſtendom from the Ravage of that Imperious Monarch of *France*, beſide a Subjugation of Us here to Popery and Slavery, or the Inevitable Fury of a Civil War, if, in return of Good for Evil, the *Dutch* had not Aided our Deliverance from the Influence of all thoſe Pernicious Counſels, and I make no doubt but your Lordſhip knew then, as well as I do now, that Invention muſt have been the Guide of your Undertaking, and the Topick, *Diminution of Glory*, if you had obeyed their Commands.

The

The *Tenth* Page of the *Letter*.

If I have now given your Lordship any Satisfaction, touching my Fair Dealing in my part of that Book, I doubt not but what follows will give you more; when I shall assure you of my having refused to Write a Continuation of the same History. For, my Lord, it was sometime after the Duke of Monmouth's *Overthrow and Execution, that King* James *the Second required me to Undertake such another Task, and presently set about a Second Part. To that purpose his Majesty gave me a sight of Multitudes of Original Papers and Letters, together with the Confessions of several Persons then taken in* England *and* Scotland,

who

who did seem to Outview one another, who should reveal most, both of Men and Things, relating to the Old Conspiracy, as well as to the Duke of Monmouth's, and the Earl of Argyle's Invasion.

But finding, the Innocence of Divers Persons of Honour and Worth, touched in those Papers, And by that time beginning Vehemently to Suspect Things were Running apace towards the Endangering our Laws and Religion, I must say, I could never be induced by all his Majesties reiterated Commands to go on with that Work. Instead of that, tho I had all the Materials for such a Narrative within my Power, for above Three Years, and might Easily have finished it in Six

Weeks, yet I chose rather to Suppress, and Silence as much I could, all that New Evidence, which if openly produced would have blemished the Reputation of some Honourable Persons.

Answer. Blemishes, my Lord, are from the Cause; nor will I ask Pardon to say, 'Tis as necessary to live in the Displeasure of some, as the Good Opinion of Others. The Overthrow of the Duke of *Monmouth* was in the Name of King, and if what our Neighbours assert to be Law in *Scotland*, be Reason in *England*, the late Kings assuming the Regal Power of this Protestant Kingdom being a Papist, was in it self a Forfeiture of his Exercise of the Authority. If the Eyes of the People had been as Open to apprehend it, as his Chappel was Early to declare it, their Hands had been Strong enough to have brought a General to Town, then, Confirming the Bill of Exclusion, And placing

the Crown, where it now is. The Generosity of Trust in the *English*, towards their King at his First Accession to the Throne, Over-ruling their Jealousie, Reasonable from his Conduct of many Years before, but Demonstration of Entire Affection to their Kings, while any Tolerable Bounds, will hold Them, very Honourable in Them, but very much to be Deplored, was the End of that Duke: Rebellion had been a Word in his Attainder, if he had not taken upon him the Title of King, that part of him which Died, had perhaps been less than Execution, and his Defeat, not so much as an Overthrow. King *James*, my Lord, made good that Cause by the Continuation of his own History to the time of his Departure, and King *William* and Queen *Mary*, (whom God for ever preserve) by Consent, and Authority of the Estates have given it Immortality.

The Old Conspiracy, is not a Language, but in those Times, when Judges deliver for Law, that surprizing a Garrison, a

part from the King is an Overt Act of Treason to destroy the Person of a King within the Statute of 25 *Ed.* 3*d.*

What greater Invasion can there be, than when Judges shall Force in upon Express Words of Law, and Kill a Man by a Rule of Court. 6 *Ed.* 6. The Statute says, That if any Person, beyond Sea, at the time of an Outlawry for High Treason, surrenders himself within a Year after he shall have leave to Traverse the Indictment upon which the Outlawry is grounded, and be admitted to Tryal. What can be inferred from these Words, but if the King will Execute him upon that Outlawry, he must have Patience till the Year Expires, Otherwise, a Fair Tryal must be allowed; for who can tell but it may come into his Heart to deliver himself to Justice according to the Forms of that Law, the very last Point of the Year; And are not those Invading Judges, whom the Law Trusts, not only, to be Counsel for the Prisoner, but directs them to expound all Penal Laws most Beneficially

ficially in favour of Life to send a Subject in Cool Blood, Nay, which is worse, to force the Natural Born Subject of a Free State, out of their own Dominions, send him out of the World upon these Terms, and Sanctifie it with the Name of an Execution, this my Lord, is Invasion also, and Conspiracy.

Or, when the Law is Positive, that Men must be tryed in the County where the Facts are Committed, and be Executed in the same County, where they receive Judgment, for the Prerogative Dealers, to gratify the Vain Humour of a King, and Mount a Chief Justice, only to send a Wretch contrary to Law, to be put to Death at the Head of a Regiment, in Terms, forsoothy that the Rest may continue more Unlawfully together, than he Deserted them.

These are Invasions my Lord, that have been may encountred with that which is no Invasion, but Reprisal of the People's Rights, and Liberties; Such Invasions; as made the Renowned *Hales*, Foreseeing our Dangers from

from Colour of Law, say, The Twelve Rebellions in *Westminster-Hall*, where capable of Doing the Nation more Violence than Twenty Thousand in the Field.

But, my Lord, if so soon, after that Kings Ascending the Throne, as the Unfortunate Duke of *Monmouth*'s Last Return into *England*, you began, *Vehemently to suspect* Things were Running apace towards the Endangering Our Religion and Laws, so that you could not be induced by all his Majesties reiterated Commands to go on with the Work of Thanksgiving, because you must have Blemished the Reparation, that is, Libelled, the Innocence of some Persons of Honour, One would think, That *Vehemency of Suspicion* might have grown into Satisfaction in less than Three Years, and your Lordship have broke loose from the Conspirators long before the Tryal of the Bishops.

The

The Twelfth page of the Letter.

Next, my Lord, having mentioned my being concerned in the Commission for the Diocess of London, *in that I had the good Fortune to be joyned with an Excellent Person, my Lord Bishop of* Peterborough. *And we can both truly say, that as we entered into that Commission with my Lord of* London's *Good Will, so we acted nothing in it, without the Greatest Respect to his Interest. It is well known we continued all his Officers, in their Full Profits and Priviledges of their Places. We faithfully maintained the*

Rights

Rights of his Bishopprick, and Once in the Kings own Presence, against his Majesties Express Intimations, in a busmess of no less Concernment than my Lord Mayor's Chappel. We never invaded any of my Lord Bishops Preferments that fell Void in that Interval. We disposed of none but according to his own Directions. We used his Clergy with the same Affectionate Care, and Brotherly Love, as He himself had done, who was on that account as Dear to them, as any Bishop in Christendom was to his Diocess.

And

And we Appeal to them, whether we might not rather expect their Kindneſs, and Thanks, than ſuſpect their Ill-will for all our Tranſactions with them; nor can this be thought a vain Boaſt to any Man, who ſhall ſeriouſly reflect on the terrible Aſpect of Things from Court upon the London *Clergy, during the whole time of our Exerciſing that Juriſdiction. The remembrance whereof makes me not doubt to affirm, That if my Lord Biſhop of* Peterborough, *and I, had not then ſtood in the Gap, but ſome other Perſons, who were prepared to be thruſt in, upon our leaving that Commiſſion, had got it abſolutely into their Power: 'tis poſſible the moſt Learned and Pious Clergy in the World, had been ſomewhat otherwiſe imployed than they were; and too much taken up in defending themſelves from the violent Perſecutions of the Popiſh Party, to have leiſure to Confute, and Triumph over the Popiſh Cauſe, as they entirely did in their Admirable Writings, to the Glory and Eſtabliſhment of the Church of* England.

Answer. I am apt to think, the Biſhop of *Peterborough* had, as far, my Lord of *London*'s Good-will in that Commiſſion, as was poſſible, for ſo Faithful a Biſhop, to conſent, that any, but himſelf, ſhould execute his Truſt; becauſe, from the Character of that Biſhop, he might, under the Neceſſity of his Affairs, hope for Performance, and Good Offices; but your Lordſhip of *Rocheſter*, who ſate Illegally in the Grand Commiſſion, and in Favour at Court, have no reaſon to flatter your ſelf, but the Appearance of my Lord of *London*'s Good-will toward you, in the matter was, Prevention; And we, to whoſe Reading you iſſue out this *Manifeſto*, can take it for no other, than a Continuance of your Regard for that Commiſſion which ſuſpended him. The Jurnal you preſent us with, of Fine Carriage, *&c.* during the time of your exerciſing that Juriſdiction with the Excellent Biſhop of *Peterborough*, has this Melancholy in it too, my Lord, That

the Excellencies of my Lord of *Peterborough* one way, compared, at that time, with your Excellencies another, it may be thought his Excellency carried in the *Medium*; Nor yet could you have done otherwiſe, for *the moſt Pious and Learned Clergy in the World* muſt have concluded you quite out of the Proteſtant Religion, if you had not maintained the Rights of the Biſhoprick in the inferiour Reſpects you mention, and every Body living beſide, would have believed you gone into Utter Darkneſs, or in very great and Perſonal Hatred to the Biſhop of *London*, if a Suſpenſion, from which an ordinary ſubmiſſion would diſcharge him, as you have ſaid, ſhould lay his Lordſhip ſo low in your Eſteem, Or ſo Immediate in your Fear of diſpleaſing the Court, as to turn out his Officers, and Abandon him to that Extremity, or render him ſo Obnoxious, as not to be conſulted in the diſpoſal of his Vacant Preferments. Eſpecially, when the Papiſts did not

value what Heretick you put in, ſo the Game was kept on, till the Managers were ready to Sweep and Diſtinguiſh at once.

But a Thinking Man, my Lord, will ſumm up all this, and reſolve from it, That you ſate Knowingly in the Eccleſiaſtical Commiſſion, becauſe you acted Diſcreetly in that for the Dioceſs; and was ſo Exact in purſuing my Lord of *London*'s deſires, becauſe, to gratifie the pleaſure of the Court, you ſate in the Firſt Commiſſion, which was Illegal, and the Act of Suſpending my Lord of *London*, therefore, void; In conſequence all the Derivations were ſo too, and the Commiſſion for the Dioceſs to my Lord of *Peterborough*, and your ſelf, being under the ſame Fate. All you did, was, perhaps, in ſtrictneſs, againſt Law, and not only the more Inexcuſable, if you had acted without my Lord's Directions; but Unſafe as to the Actions themſelves, if my Lord's Approbation had not

not warranted them into a Connivance; ſo that Acting in Commiſſion, for the Dioceſs of *London*, was in the Biſhop of *Peterborough*, as Publiſhing the Suſpenſion was in the Dean of *Paul's*, an Expedient of Neceſſity to chuſe the leaſt of Two Evils; but more Amiſs in you, my Lord, becauſe you, who ſate in the Eccleſiaſtical Commiſſion, did it, in confirmation of the great Evil which drew on the neceſſity of that.

The terrible Aſpect of things from Court upon the London *Clergy*; yours ſtanding in the Gap to hinder ſome other Perſons, prepared to be thruſt in, upon your leaving that Commiſſion; and if ſuch Perſons had got it Abſolutely into their Power, 'tis poſſible that moſt learned and Pious Clergy had been ſomewhat otherwiſe Employed than they were, and had been too much taken up in defending themſelves from the Violent Perſecutions of the Popiſh Party, to have leiſure to confute and triumph over the Popiſh Cauſe,]

Cauſe,] can have no other meaning but that if the Papiſts had got the Diocels of *London* into their Power, for nothing elſe can be collected from the word *Abſolutely*, with the Terrible Aſpect of that Court, which had no other Tendency; 'tis more than Poſſible, for 'tis Abſolutely Certain, that all thoſe of the *London* Clergy who had Reſolution of Adhering to the Proteſtant Religion, (that is, All thoſe who by a Vigorous, and Ready Allegiance in Defence of the Proteſtant Religion now, ſhall juſtifie to all the Proteſtants at home, and abroad, they would have forſaken their Livings then,) had been Deprived, or otherwiſe Engaged in too much Perſecution by the Popiſh Party, to have leiſure to confute the Popiſh Cauſe, and to triumph over Both, as they do now, if they can ſee their Felicity.

But your Lordſhip's ſtanding in the Gap to hinder thoſe Perſons, who were prepared to take that Diocels Abſolutely

into

into their Power, is not Diſcernible; On the contrary, Open War being proclaimed between the Two Parties, All thoſe Eminent Superviſors of the Church who continued in Court were ſo far Endearing the Conſpiracy on the Popiſh Side, as to weaken the Proteſtant, by going on with the Impracticable Diſtinction of Proteſtant Loyalty, againſt Proteſtant Religion; while the Papiſts made it their Buſineſs to ſingle out the Flower of our Patriots in Church and State; hunting them down with Renegades, and Maſqueraders of our own Faith, to Death, and Obſcurity, as well, for their Entertainment, as Intereſt.

Fifteenth Page of the Letter.

I ſhould be glad I could claim as juſt a ſhare in another of his Lordſhip's meritorious ſervices to the Publick, as I may do in This; But in that, I cannot, for 'tis evident the Seven Biſhops, whereof he was One, had ſuch

an

an Opportunity put into their Hands by God's Providence, for the Overthrow of Popery and Arbitrary Power by their ſufferings for delivering the ſenſe of King James *the Second's Declaration, as 'tis likely never any of the Epiſcopal Order had before, and 'tis to be hoped will never have again.*

This however I will ſay, I had certainly added my ſelf to their Number, if I had then underſtood the Queſtion, as well as I did afterwards upon their Tryal, *where I was preſent in order to be Witneſs in their Behalf, at the ſame time when your Lordſhip and many other Noble Lords were there to give Countenance to ſo Good a Cauſe.*

There it was, my Lord, that I was firſt convinc'd of the falſe Foundations and miſchievous Conſequences of ſuch a Diſpenſing Power, as that on which the Declaration was grounded; So that I have ever ſince been perſwaded that from that Petition of the Biſhops, ſo defended by the Invincible Arguments of the Learned Councel on that Day, and ſo juſtified by the Honeſt

Honeſt Verdict of the Undaunted Jury on the next day. From thence I ſay, we may date the firſt great ſucceſsful Step that was made towards the Reſcuing of our Religion and Laws; For my part I muſt ever own I was ſo fully ſatisfied by the excellent Pleadings of thoſe great Lawyers at that Trial, that, I confeſs, I never had till then ſo clear a Notion, what unalterable Bounds the Law has fixt between the juſt Prerogatives of the Crown, and the Legal Rights of the Subjects: and therefore from that very day, I haſtned to make all the Reparations I could for the Errors occaſioned by my former ignorance, and to act for the future, what I always intended, as became a True Engliſhman.

Anſwer. You are in the right, My Lord; to ſay, The truth of an Engliſhman conſiſts in the Reality of his Actions; it gives me notice, at the ſame time, not to depend upon his Gliſtering Sentences, nor be deceived by his plauſible Apologies. For if any but the *Biſhop* of *Rocheſter* himſelf ſhould tell me, He had

had added to the number of the Petitioning Biſhops, if he had underſtood the Queſtion; I would anſwer it with a Smile. The *Biſhop* of *Rocheſter* had the ſame Organs diſpoſing, and Methods of Advice, to inform his Judgment, as the other Biſhops had; If, to ſay no worſe, his Courage to Adhere had been the ſame: and to add theſe words, *As well as I did afterwards upon their Trial*, is Ignorance repeated, Ignorance upon Ignorance, to the laſt Minute.

The Biſhops maintained their Poſt with Honourable, but not, Unexampled, Conſtancy, and the Impudence of the *Jeſuite* was no Diminution to the Credit of their Fortitude; The Kingdom ſtood as Firm to Them, the Warrant of Their Commitment was alſo, in it ſelf, a Warrant for Correcting that Vagabond, and a Paſs for their Religion to Travel. No ſooner were their perſons in the Tower, but we were ready for the Field, to Extricate them, not only, from

from the Preſent difficulties they laboured under, and Convince your Lordſhip the Proteſtant Religion, and Intereſt was no Forſaken Cauſe, but to Clear them at Once, from the Enemies of their Religion, and the Rivals to their Poſſeſſions.

I hope, their Lordſhips will prove Firm to Us, and their Biſhopricks now, as in a chearful Allegiance, No longer Puzling our Enjoyment with Unaccountable Reſerves, nor make Us ſuch Cruel Returns as to ſuffer the Profound Reſpect we have for Them, to Object againſt the Security of Our Selves. It is the happineſs of the Church of *England* that her Proſelytes are not Slaves, they Reverence their Spiritual Guides, and Honour their Faithful Adviſers, the leaſt diſtance between them is the Torment of their Lives; but they will not be Undone in Blind Dependance, nor yield that the Private Conſcience of the Biſhop, Or the Leſs will of the Prieſt ſhall be the Uncancellable Obligation upon all their Actions, and the Unalterable Law of their Souls.

The presence of our Great and Brave Men in, and about the Court of King's Bench at that Trial, seemed a Kind of Parliament met to Defend the Church, and State, Awing the Trembling Mercenaries, (for Honorary, and Judge are lost in the Abuse) upon the Polluted Cushion, even, to Convulsion in Every Joint; But the Invincible Arguments at the Bar, you admire, my Lord, were only so many Gentlemen of the Robe with Brief in Hand, and plain Law in their Mouths, not a Syllable of Conjuration, or The least depth of Mystery, and Charm.

When the Councel for the King, to shew the Moderation of the Conspirators, being content with Misdemeanour, could no more resemble the Case to Treason, than the New Councel for the People could Jest his Reverend Clients into Fornication, by the Mercury, of a False Step in the Church being Harlotry in

Emblem

Emblem. When the higheſt Violation of Sacred Promiſe not to take Publick Advantage of what was owned in Private upon that expreſs Condition; With the careful Evidence of that Diligent Clerk of the Council, could not furniſh the Undaunted Jury, you magnifie, with the leaſt ground of Fact to find a General Verdict againſt them, nor a Line of Law from the Bench to direct a ſpecial one.

When the Salute upon their Acquittal, was ſo much the Joy of our Hearts, as to become loud Acclamation, and, if the Voice of the People, be the Voice of God, ſhook the Battlements of one Hall, Piercing the inner Chambers of another, and putting the Mis-led King in mind, if not of the Day of Judgment, at leaſt of the Battle of *D*------And that, if one ſort of Proteſtants, Jealous of their Religion, and Property, from a Match with *France*, Diſcontinuance of Parliaments for Thirteen Years together, Impoſing

poſing Arbitrary Taxes, and Commiſſions, And laſtly, having Occaſion for a Parliament, by hoping to ſuppreſs a damnable Popiſh Conſpiracy in the power of his Cabinet Council, leſt the Parliament ſhould be out of Humor, and Grievances retard Benevolences; If one ſort of them, in Fear of Popery Unſeen, had ſtrength to hollow his Unhappy Father out of Three Kingdoms; Popery, and Slavery in Full View, muſt, of Neceſſity, Unite Proteſtants of all Perſwaſions whatſoever, againſt thoſe Common Enemies, who, by playing Under-hand Games, had prevailed upon the Generous Church of *England* to Disbelieve, and from thence to Hate, and Proſecute the Jealous Diſſenter, Managing them, for Generations, to the Tearing one another in Pieces, and Promoting Diviſions among themſelves, while the Papiſt wrought up his Deſign to ſeize both, if the Great Reſtorer had not Interpoſed.

When

When the Conſpirators run about *Whitehall*, like Men in a Tempeſt, and the Prieſts traverſed the Park to St. *James's*, like Ghoſts, for Conſternation was in all their Looks; and *Leyburn*, the Titular, crawling to Dinner, bid the Fraternity Retrench, for the Cauſe was loſt. If this be True, my Lord, and an Honeſt Deſcription of that Cauſe, without Rhetorick, it follows, That the more *ſucceſsful the Step was to our Reſcue*, the Plainer I have made it, That Full Satisfaction ſeized your Lordſhip in Lightning, and you were ſtruck with the Convincing of Thunder.

The ſame Reaſons of not hazarding your Preferment, which made you remain in Court, Writing Hiſtories, Acting in Commiſſions, Suffering the Declaration to be Read in your Dioceſs of *Rochester*, Ordering it to be Read in your Deanry of *Weſtminſter*, and ſtaying to be the Laſt Man born from the Tables, the very

very ſame Reaſons, my Lord, of not hazarding your Preferment from the Proteſtant Quarter obliged you to withdraw from the Popiſh, in that Critical Day of the Biſhops Tryal.

And the lofty ſtrains of Encomium upon the Biſhops, the Great Men of the Kingdom, the Invincible Arguments of the Lawyers, the Undaunted Jury, the ſtrong Fleet, conſiſting of Twenty Sail and more, (when we were ſure of the Seamen from their Irreconcileable Hatred to Popery, and their Conſtant Fidelity to the Proteſtant Religion, and Cauſe) with the Formidable Army, the Honeſt, and Conſcientious part whereof was ſatisfied their Valour would be their Ruine, Others applying the ſame Argument to the Tender part of themſelves, and moſt of the new raiſed Common Soulders ſuch, as never ſaw an Enemy, but a Conſtable, nor ſet Foot in a Garſon, but a Gaol; In a word, my Lord, your Eloquence upon all Mankind, who, long before, your

Lordſhip,

Lordship, quitted their Temporal Circumstances, and took up the Cross, satisfied, that nothing in this World is an exchange for the Prospect of another, beside the Honour of Avowing Just Principles, are but so many Reflections upon your self; and (notwithstanding your Airy Notion at the beginning of this Letter, That nothing can be more Grievous in your Thoughts, next to Committing Offences, than Apologies, no Remorse appearing in a Cursory perusal, Yet in the Anatomy much less is to be found, Laying about you, upon any Terms whatsoever, Catching at every thing, from the First *Dutch* War to the Bishop's Trial, and at every Body that can but carry his Head above Water, and some as likely to drown) in this Glorious, but not so very Miraculous, Page. 3.
Revolution, as your Lordship would perswade us to believe, and write us into for the sake of your Posthumous Conversion.

All this, my Lord, rises in *a natural* Remark upon the very words of your Letter to the rest of the Ecclesiastical Commissioners, though Courtier-like written
Page 21. in the Contrary Stile. And if the great Veneration I entertain for the Bishops of this Protestant Kingdom did not restrain me, Comparing the Advice given by them to King *James* the Second, and the Abhorrence refused (which make so large a part of your Letter, and so much insisted on,) with the Times of them, when the Prince of *Orange* had been at the Credit of so many hundred thousand pounds to assist our Deliverance, and ready to Sail, with the Carriage of some of Them hitherto towards him, and the Nation, since he has made it good to us, and we ought to throw our selves at his Feet, in Duty and Acknowledgement becoming so great an Enterprize; I could say, much more, than that, *The Divinity of Kings lies in the Humanity of their Actions*: That an Abhorrence, in that time, had been a Backsliding from the Protestant

Proteſtant Religion, and an Apoſtaſie from the Underſtanding of thoſe Great and Learned Men, That the Advice it ſelf came too late, and the Merit impaired in the Unſeaſonable, and Extraordinary, Application: Extraordinary, becauſe it is evident from your Letter, It was of your own ſeeking; For though the King had ſent for You, yet nothing paſſed but general Expreſſions of Favour, and Duty between You, and, in Fact, the King had Altered his Mind, and Reſolved not to Enter into any Particulars with you, if you had not made it your own Requeſt to Him; And ſo very Unſeaſonable, that if I had been in the Place of ſuch preliminary Conſultation, I ſhould humbly have Offered, That my Lords the Biſhops would pleaſe to refer his Majeſty to his Popiſh Councils, by which he had for ſo many Years been conducted, rather than, ſo late, have thought it any Service to the Proteſtant Religion, and Intereſt, voluntarily to inform him, how he might Amuſe the Page 27, 28, 29, 30.

People with more vain Promiſes, Unſpirit their Hopes, and Diſappoint the Expedition, Leaving Us, a Reproach to our own ſenſe, a Certain Prey to our Mortal Enemies, and the Diſdain, if not, the Danger of Chriſtendom.

And if I had found your Lordſhip in the Advice who had ſo often Exerciſed your Parts for Them before, notwithſtanding your Letter to the Eccleſiaſtical Commiſſioners, ſhould readily have thought It proceeded from your Lordſhip, as One, rather Willing to Compound for a preſent Safety, upon Imaginary Conditions, than venture Calling to Account in a Manlike Reformation, which can never be, without ſome Stroaks, and more Marks of Impartial Juſtice.

For, my Lord, tho' *Moderation* is Healing, yet the Body having been grievouſly Wounded, and Unable to diſcharge the Offices of a Political Life, when the Phyſicians with regard to the Conſtitution,

Page 59.

Conſtitution, have taken care to obviate the danger of Feaver, or other Diſtemper, the Firſt Applications are Corroſive; Laying open, and Probing of Wounds, by declaring Crimes, and deſigning Perſons, is neceſſary; Proud Fleſh muſt be taken off, whether, by Fine, Degradation, or Confiſcation, and Gangrene prevented, by Death, Baniſhment, or other Diſability, according to the wiſdom of Parliament.

In the beginning of a Perſecution an Page 60.
Honeſt Man in a Lawful Employment may, with Anxiety, *ſubmit* to a Raſh Action, in hopes *to hinder worſe*: but he muſt quickly repair, by a Good one, or withdraw, not preſuming to go on, under Colour to *Mitigate the Violence of Times*; For his Early Departure may Nip a Conſpiracy in the Bud, Stagger the Deſign, and ſave a Nation: Whereas, if he Continues among them, the Plot gathers Strength, while his Reputation is a Snare to the Weaker.

He

Page 60. He that remains in a Station of Evil, pretending to keep out a *Worse Man*, than himself, greatly aggravates his Crime. Apology is gone in the very Capacity, to Distinguish, for he makes his Judgment Stoop to his will, and Honesty Slave to Ambition. But your Streamer, my Lord, is an Admirable Spark, He that, God help him, was in the middle of the Stream, poor wretch! when the *Tide turn'd so Violently against Our Establisht Church, and State*; No warning: for he never heard of the name of *Admiral* parted with, rather than take one Test, and a Proviso obtained to secure Passage to the House of Lords in another; but was *driven* down, by *Chance I Know not How, Lower than he expected, The Turn was so Sudden, before he could resist the Current, or get to Shore*: otherwise, we had been Sure of him, for all the World Knows his Heart was with Us. That Man has nothing to do, but Apologise for a Stream. He got off, as soon as he Could, thinks to be at rest under an Act

of

of Oblivion, and, it may be, Fifty thousand Pounds, or such a Trifling Sum, from half a Crown, to dry himself with; If that will pass for an Apology, upon my word, my Lord, one Streamer shall Outlive Five hundred Porpoises, and a Stemmer of Tides is a Goose to him.

It is so far from being well, that so *many* Page 61.
soever *look not the True Interest of the Nation*, 'tis a Shame, that so many Did; but when I consider again, that *true Protestant* was a mark of Reproach, I wonder, we have so many Left. *It is happy for many preserv'd their Integrity*, and wretched so many Betra'yd it; *That so many Stood Unmov'd* by the *Importunity of their King, whom they were Bred* up to Honour, *and in all things Else to Obey*, and Pity their Honour was not Sooner Consulted in their Obedience.

In Sense of Humane Frailty many Infir- Page 61.
mities are to be Overlook'd, but Ignorance is no Common Plea, for Those who

are

are Known to be Able, nor Chance and Surprise, where the Province is Care? If it be a great Crime in a Centinel to Sleep at his Post, 'tis Unpardonable to take Opiate, and True, only to Preferment, Stupify all the Rest of his Qualifications.

Page 61. *False Steps are to be Considered*; Heat of Spirit, may carry the Undiscerning Loyalty of Youth out of the way for a while. Or a Dazle from the Sun may intoxicate him: but Temper is expected in Ripeness of Judgment, and Firmness of Wisdom from Age.

Page 61. *It may be thought some kind of Merit; or some Degree of Innocence, not to make more False Steps in a Slippery Ground*, that is, Where Arbitrary Dominion has gained the Point, and from general Consent, as to a Conqueror, ready Obedience is Yielded to the Inconstant Motions of Unlimited Power. But when the Prerogative is labouring to break in upon

upon the Fences of Known and Written Laws, he is an Ill Husband that does not Endeavour to transmit that most Sacred part of his Inheritance, the Rights and Liberties of his Country, to Posterity, Free from Incumbrance, as the Sweat, the Honesty, and the Blood of his Ancestors Secured, and left to him: And if he that Assists the Betraying those Rights, who with Ignorance, and Chance, Sets up for Innocence, Merit, or Thanks, Imputes all to Slippery Ground; and 'tis well, 'tis no worse, Gentlemen, Take it as you find it, be contented, and mend for the Future; if he be Excusable, with such an Apology, there may be Room for our Enemies to dispute our Deliverances, and Our Friends to question the Just Sense we have of it.

Compliance looks very well meaning, because All are not Inflexible, and Allowance may be given to Better Understanding; But he that Complies in all Times and Causes, Or he that Complies with

many Bad Causes. On the many Labours of one Bad Cause, if Great or Learned, in the Eyes of the People, is a Dangerous Creature; for the Powerful Argument of Private Advantage with such an Example, draws in the Numbers. The First is neither True nor of Reputation to Any Cause, and the Last makes a Good One Sulpicious, in the some Extraordinary Act of Purgation assures him, and much more is required, than Breaking Loose from Ecclesiastical Commissioners at the last Minute, when they were Ready to part by Consent, and the Conspirators behind the Curtain, only directed them, like Generals, to draw up seemingly to Face the whole Body of the Clergy, to secure an Orderly Retreat in the Shape of Adjournment, with no more intent to meet again the Fourth of *December*, than they designed to Establish Liberty of Conscience by a Religious *Magna Charta*, or than they were so vain as to think, tho' the Dissenters accepted a Liberty of Worship, they would

would ever consent to Repeal the Tests, or were able to Compass it Effectually for them, if they were so ill inclined. But as, I have said in my First, to Amuse us by Forms of Justice, till they were in a Posture, to follow the Example of the Parliament of *Paris*, and after disposing of our Principal Nobility, to put all the Rest under Military Reconciliation by the Assistance of *France*.

'Tis Pleasant to say, *the Constant Experience of all Wise Times has shewed, that Civil Dissentions*, and Quarrels are best Ended by *the Largest Acts of Indemnity*. And 'tis as Easy to prove the Contrary, and to shew that all wise Governments, from *Sparta*, down to *Rome*, the Mistress of the World, were Supported by the Strict Execution of Impartial Justice, That Tyranny took possession of her, at last, and has ever prevailed more, by Flattering the Wicked, than Strength; That Civil Dissentions will never Extinguish, where there is matter of Faction, while Some are too

Great, and others too wise for the Laws of their Country. --- 'Tis a very little while since, in the late Kings Reign, Pardons flew about like Wild Fire; and the Act of Oblivion, my Lord, after the Restauration, will shew you, that some of All sorts were Excepted.

Good *Nature in England is soon apt to have Compassion* upon *the Afflicted*, but he that says, scarce *any thing can be more* Dangerous to the Party that is *Uppermost than* to put *English-men upon pitying those that suffer under* it, Articles with a Sword in his Hand, and Threatens while he Desires. Certainly, it can neither become the Honour, nor Consist with the safety of any Revolution, to let such Language pass, where Good Nature is Demanded: And tho' I presume to join in this part of your Advice, my Lord, that the Revolution may be mild in the Event, yet not for the same Reasons of being Bloodless in the whole Course of it, or believing there was much danger of Bloodshed,

Bloodshed, but Principally, to oblige the Merciful Disposition of the King, whose Goodness recompensed the Act, and, then to try, if Marks of Reproach, with Confusion of Face, may not strike deeper, and more lasting Impressions into the Minds of the People, restraining them from Villanous Attempts for the Future, than Sanguinary Dispatches, the Work of a Minute, Forgot in an Hour.

Last

Last Pages of the Letter.

I Will say no more, My Lord, but this, that after great and unexpected Changes, that hath been always found the firmest settlement of any State or Government where the Prevailing Party hath look'd but very little backward, and very much forward, where Private Animosity, and Revenge have wisely given way to the greater Benefits of Publick Pardon and Indulgence.

Perhaps, towards the beginning of great Reformations, a warm Impetuous Spirit may have its Use; But to Compose Things after sudden Commotions, to Calm Men's Minds for the Future, to settle Affairs in a secure and Lasting Peace, most Certainly a gentle, generous, charitable Temper is the best.

Answer. Private Animosity, and Revenge are not to be imagined in the Supream Assemblies of a Kingdom; My Lord, 'tis a great Oversight, or a higher Vanity

nity to Mention them. The Impetuous Spirit of Reformation, is not English; Unless Affection pass for a Crime, and Indifference a Virtue. To Compose Things after Sudden Commotions, to Calm Men's minds, for the present, a Generous, Good-natured, Charitable Temper is Best, because a Sudden, hot-headed Tumult ought to be Quickly Appeased, and no more thought of. But when Conspiracies have been of long Standing, Obstinate, Carried on against the Laws of a Nation, by Inches, the Growth of Many Years, the Intrigue of Ages to Ripen and Effect, they bear no likeness to Sudden Commotion; Nor can Affairs be Settled in a secure, and Lasting Peace upon any such Revolution, without Deliberate Councels, Steddy Resolutions, and Bold Execution.

The Firmest Settlement of any State, or Government after Great Changes, is, when the Prevailing Party goes to the Root of the Evil, as well in the Instrument,

ment, as the Design. The Surest Method of Composing Things within, and Preventing Temptations to Betray from Abroad, is to let all Mankind see, no Injuries from thence shall pass Unaccounted for, because no Offenders at Home can Escape without Punishment.

If Ministers of State were brought to Understand, that, according to our Laws, they gave their advice at their Peril, Kings would be well serv'd, and Subjects live Happy: Favourites would not only Examine Themselves, before they Entred upon those Important Trusts, but seriously Consider how to Carry Themselves when Engag'd; Nor would they Ever Attempt to accumulate Honours and Fortunes by gratifying the Unreasonable Desire of their Master, if, they were, Once, well Satisfied beyond words, That the Powers of the Prince were not Strong enough to protect Them, while they live, nor Death it self to secure the Plunder to their Posterity.

If

Thus, my Lord, you see, according to the Premises of my First, I am no Dealer in the Art of Language. Nor Accuser, I do assure your Lordship, but a plain, Ordinary Man, a Reverencer of Publick Honesty, Impartial Justice, and Naked Truth. The Dearest Friend I have, cannot charge me with an Approach to Flattery, nor my greatest Enemy, Justly, yet, with any Act of Private Animosity, or Revenge. Love for my Country raises me to *Warmth*, but no Impetuous Spirit.

When I find a Man Acting against her Interest before, Forward in Advising her, I cut off his Station. Now I cannot help being Jealous, and Satisfied, in

my own Breast, the Motions laid down are Disagreeable to her Safety in General, however they may be taken for granted with Reference to this Particular, am so much an *English-man*, as not to let them pass for Unanswerable Maxims and Governing Rules, without Opposition, of which the World is no Judge between Us. Persons are not my Courtship, but Things; my Industry, Honour to be Great, pay Respect to the Deserving, and Share with the Really Afflicted; But, he that says I had no Ignorance in so many Remarkable Tranactions of his Life can be no sure Adviser. Now, in my Humble Opinion ought your Lordship to have

Pleaded

Pleaded so Liberally, for all the Criminals in the Kingdom, Unless you thought your self the last Man upon Earth to be Forgiven.

My Lord,

Your Lordships most
Humble Servant.

May the 25th.
1689.

FINIS.